

Die Veneris, 21. Jan. 1702.
[Redacted]
T is Ordered by the Lords Spiritu-
al and Temporal in Parliament
assembled, that the ^{THE} Banks of this
Hon. Bishop of **LLANDAFF**
Landaff, for the excellent Sermon
SERMON by the Hon. Y.
Friday in the Abbey-Church at W.
Preach'd before the

and Publish the same.
House of PEERS

Cl. Parliamentor.
ON

Thursday, JANUARY the 30th 1702.
[Redacted]

Die Veneris, 31^o Jan. 170⁶.

IT is Ordered by the Lords Spiritu-
al and Temporal in Parliament
assembled, that the Thanks of this
House be given to the Lord Bishop of
Llandaff, for the excellent Sermon
by him preach'd before this House Ye-
sterday in the *Abbey-Church* at *West-*
minster; and that he be desir'd to Print
and Publish the same.

Matt. Johnson,
Cl^r Parliamentor.

A
S E R M O N

Preach'd before the
LORDS Spiritual and Temporal,
in P A R L I A M E N T assembled,

I N T H E
ABBET-CHURCH at *Westminster*,
On the 30th Day of *January*, 170⁶;

BEING THE
Day of the Martyrdom
O F
KING CHARLES I.

By *Joh. N. Sydenh.*
J O H N, Lord Bishop of *Llandaff*.

L O N D O N :

Printed by E. Midwinter, for Dan. Midwinter, at the
Rose and Crown in *St. Paul's Church-Yard*. 1707.

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A 2 E R M O N
ECCLES. viii. 14.

There is a Vanity which is done upon the Earth. That there be Just Men, unto whom it happeneth according to the Work of the Wicked: Again, there be wicked Men, unto whom it happeneth according to the Work of the Righteous: I said that this is Vanity.

IN this Book the wisest of Men does handle a Subject of the Greatest Weight and Importance, namely, an Enquiry into the Nature of Man's Happiness. He first Examines and Confutes the Mistakes of others concerning it: And because they placed it in some earthly Good and Enjoyment, he sets forth the Misery and Vanity of this Life; shewing, that no Part or State therein, either is, or can be compleatly happy. So he begins, *Vanity of Vanity (saith the Preacher) all is Vanity, &c.* Thereby declaring the Inconstancy and Emptiness of all things abstracted from Almighty GOD, in whom, and not in any thing beside, we are to place our chief Delight, Hopes and
Happi-

Happiness ; for want of doing which, the best of earthly Goods are like to become Snares and Temptations, Disappointments or Pests to us.

In the End of this Book you have Solomon's own Sentiment in this Matter, well worthy one celebrated for Wisdom all the World over. He places our Happiness in Religion or the Fear of GOD : *Let us hear (says he) the conclusion of the whole Matter, Fear GOD and keep His Commandments, for this is the Whole or All of Man ;* such is the Sense of the Original. The Fear of GOD is Man's distinguishing Excellency : 'Tis the main End for which he was born : 'Tis the great Drift and Scope of Divine Mysteries, Providences, Laws and Revelations made him : 'Tis the principal Interest and whole Duty of Man. This alone is the only sure and infallible Method whereby to attain True Happiness : The Reason and Proof whereof immediately follows ; For GOD (says he) *shall bring every Work into Judgment, with every Secret Thing, whether it be good, or whether it be evil.* The Fear of GOD will, without controversy, pass every where as the chief Concern, Happiness and All of Man, if it be once granted, That GOD will scan every Man's Actions, and will Reward or Punish them, according as they are Good or Evil.

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Hence

Hence in the two Verses before my Text, Solomon does assure us, *That it shall be well with him that fears GOD*, whatever Misfortunes do here befall him. But *that it shall not be well with the Wicked*, however he flatters himself in his Wickedness, his present Prosperity and Good Fortunes.

The most plausible Objection made by the Impious, against a Truth of such vast moment and concern to every Man, is, That in the Government of Human Affairs (who, or whatever presides over them) there's no such mighty distinction made between the Just and the Wicked: Nor in the distribution of Good and Evil is there any such regard had to the Nature and Quality of Mens Works: Nay these Distributions are often quite cross and contradictory to such Pretences; for proof whereof appeal is made to Experience and plain Matter of fact, whereby it manifestly appears, that according to the words of my Text, *There are Just Men, to whom it happeneth according to the Work of the Wicked: And there are Wicked Men, unto whom it happeneth according to the Work of the Righteous.*

The Text does present to our Consideration Two things;

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First,

First, The Disparity and seeming Inequality of Dispensation or Events in the case of the Righteous and the Wicked ; There are Just Men to whom it happeneth according to the Work of the Wicked. There are wicked Men, unto whom, &c.

Secondly, The Observation and Sentiment of the Author, concerning this seeming Inequality, he calls it Vanity. There is a Vanity, which is done upon the Earth. That there be Just Men, &c. I said that this is Vanity.

In handling whereof, I shall endeavour, First, to lay before you the Sense and Scope of the Text ; Secondly, confining my Discourse only to the Misfortunes and Calamities of the Just, as most suitable to the present Occasion, I shall offer some Reasons thereof, to shew that such Misfortunes and Calamities of Just Men, are no blemish or prejudice to the Wisdom and Honour of Almighty GOD's Government. And then conclude with the Application.

As to the First, The Disparity and seeming Inequality of Dispensations or Events : *There are Just Men to whom it happeneth, &c.* The Meaning thereof I take to be no other than this, That there are Good Men to whom Great Misfortunes and Calamities happen, as if they had done some Great Wickedness :

And

And there are Wicked Men that meet with such Success and Prosperity, as if they had done Actions, the most laudable, righteous, and meritorious. Some very worthy and religious Persons lose their Fortunes and Liberty, their Power, Lives or Crowns, the Standards by not knowing any reason, why they should be thus rigorously and cruelly Outrag'd, Trampled on, and Murder'd; unless their very Innocency and Virtue betray them, and make them a Prey: When others of profligate and reprobate Manners, live at their ease, have every thing, in a manner, according to their own Hearts Lusts, and revel and riot in the World, as if their Vices did recommend them to the Favour of Heaven. We have before our Consideration this Day, a *Tragical Example* of a mild and pious Prince, first strip'd of his Crown and Dignity, and then of his Life; when another by ~~Wicked~~ and ~~De-~~ *bauch Arts* lifts himself up into his Throne, as if a Crown and Sovereignty were fit Rewards of *Hypocrisy* and *Perfidiousness*, of *Cruelty*, *Treason* and *Rebellion*.

My Text calls this Disparity of Events, *Vanity*: Some may perhaps think so, by a *Metonymy* of the Effect for its Cause; because too many, who dive not into the true Cause
 When B and

and Reason thereof, are hereby tempted *To trust in Wrong and Robbery, and to give themselves up unto Vanity.*

It seems more likely, that by *Vanity* is meant what is elsewhere in this Book annex'd to this Word, as 'twere by way of Explanation, *viz. Vexation of Spirit.* This Inequality seems a great Evil, Grievance and Perplexity to the Sons of Men. 'Twas such a Grievance to the Holy Psalmist, who declared, *He was grieved at the Wicked, to see the Ungodly in such Prosperity.* And as great a Grief it is to see the *Just condemn'd and kill'd, to see Them destitute, afflicted and tormented, of which the World is not worthy.*

Besides, this seeming Inequality is a Perplexity to very many, and a Labyrinth, out of which they do not easily extricate their Minds. In the works indeed of the Creation, they plainly observe such an Order and Harmony; such a Design and wise Conduct, that they are stir'd up to magnify the Workmanship and Glory of GOD. But 'tis the seeming Disorder and Confusion in Human Affairs, especially in the Instances of the *Text*, which does exceedingly puzzle and trouble their Minds. This is (I conceive) the Meaning and Drift of the *Text.*

When

When it says, *There are Just Men, to whom it happeneth according to the Works of the Wicked: And Wicked Men, to whom it happeneth according to the Works of the Righteous.* It does not import that there's no difference between the Just and Unjust; or that 'Tis indifferent to Almighty GOD, whether Men be just or wicked; for not only his Revelation, but the very Law written on Man's Heart, and his Conscience accusing, or else excusing him, as well as fearful Instances of GOD's heavy Displeasure in all Ages against wicked Men, do sufficiently demonstrate, That the Lord loveth Righteousness, but the Ungodly and him that delighteth in Vanity doth his Soul abhor. No wise Law-maker ever made Laws, which he was indifferent, whether any observ'd and kept them, or not.

And when the Text says, *There are Just Men, unto whom it happeneth, &c.* It speaks of Events, which happen but now and then, and not according to the general course of the Divine Government: According to which, Success and Honour do ordinarily attend virtuous and heroick Actions; and Disgrace and Vengeance do pursue and hunt the wicked Man to overthrow him.

'Tis true, in Times of Wars and publick Calamities, the Just do often suffer with the Unjust: And so in Times of Persecutions, when Papists and Fanaticks fall a Weeding the Field or Church of GOD, their Manner is to root up the Good Wheat instead of the Tares and Weeds; otherwise, Righteousness and Wickedness are commonly distinguish'd by the Rewards and Punishments that here attend them.

Sometimes you hear of a Good, but Unfortunate Prince; (like Him we now commemorate.) Yet you find in the History of the Kings of Judah and Israel, the wise and pious Princes were generally very happy and prosperous: Such as were unfortunate, were justly chastised for their fondness of Idolatry and Superstition, and their great neglect of Sound Religion, so plainly taught them by Moses and the Prophets. And thus has it fared with Princes in other Ages and Countries. In our own Chronicles we read of many Princes before King CHARLES I. who lost their Lives and Crowns; yet by reason of their Will against the Law, and Unprinceely Courses, their Injustice, Oppression and Male-administration, they went off the Stage not so much pitied or lamented.

And

And (to come to the Second Point) as for the fewer Instances of the Misfortunes and Miseries of Good Men (amongst whom the Prince we remember is to be held of Prime Rank and Consideration): That such Instances are no blemish or prejudice to the Wisdom, Justice, and Honour of Almighty G O D's Government, may appear from such Reasons as these following.

First, This seeming Inequality of Events, such a cloudy State of things, serves best for the Exercise and Rewardableness of Faith, the only Principle of a Divine Life, and *without which it is impossible to please G O D.* *The Just do live by Faith: They walk by Faith, and not by Sight;* that Faith which gives them no certainty of any outward Prosperity here, but is design'd to be the expectation and substance of things hoped for, the evidence of things not seen. 'Tis this Principle that does so eminently distinguish them from all others, who have in their Actions an Eye to little else, save their worldly Ends and Interests. The excellency of Faith consists in overcoming this World and all its Lusts, in raising our Affections to things above, and fashioning our Hearts to so heavenly a Temper, as with Moses, *To choose rather to suffer Affliction with the People of G O D, than to enjoy the Pleasures*

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asures of Sin for a season; and to esteem the Reproach of Christ greater Riches than all the Treasures of Egypt.

Some indeed may take it to be a defect in Providence, that more Prosperity is not appropriated, and ensured to Virtue and Goodness; nevertheless it would render Mens good Actions like rewardable, if a greater Prosperity was always to attend them here; for as that near and certain view of Prosperity would much supersede Faith; so would it also too much determine the Will, and make Men good, rather by a kind of necessity, than of their own free choice. *Godliness* (I grant) has made over to it *the Promises of this Life*, as well as of the other, but 'tis with divers Restrictions and Limitations, very agreeable to that state of dependence, Faith, and Religion, wherein we now are. Since then we have all the assurance in the World of a wise and righteous Judge of Heaven and Earth, 'tis but fit and reasonable that we still leave our Selves and Concerns to Him, to do whatever seems best in the Counsel of His sovereign Wisdom. 'Tis then best, and most agreeable to GOD's Honour and Attributes, that there be nothing on Earth firm and stable; and that such a disparity of Dispersations or Events attend Mens Persons and Actions,

Actions, lest they meet with too strong a temptation to give themselves up to the present Vanity, and less depend on the Divine Promise, Assistance, Benediction and Protection. Secondly, Since G O D made Men free Agents, and by His aid to work out their own Salvation, 'tis but fit and reasonable that there be ways to try their Faithfulness and to prove their Virtue, whether it be sincere and solid. Now what Fire is to the Gold, that is Tribulation to Good Men. That which is adulterate may carry the colour and appearance of Gold: 'Tis the Fire that distinguishes between the good Metal and the bad, the Gold and the Dross; the Gold is not consumed, but only purified in the Fire: 'Tis the counterfeit Metal, or Dross, which consumes and wastes in Smoak. Good Men change not, lose not their excellent Temper and Qualities in their Misfortunes: Their Faith and other Graces more precious than Gold that perisheth, being try'd with Fire; become more precious, bright and shining, and are found more to G O D's Honour and their own: when Men of reprobate Tempers, in their Straits and Adversities manifest their base Dispositions, by their Inconstancy, Indignation and Impatience; their Murmurs, Blasphemy or Desperation. The
burning

burning fiery Furnace at *Babylon*, did devour and consume the wicked Executioners, when the religious *Hebrews* abode in it easy, inviolate and unsing'd, confessing and singing the Praises of GOD. The sight indeed of these pious young Men, unhurt in the midst of the burning Fire, was very wonderful and glorious. And perhaps among all the Sights on Earth, is there none more glorious, than of a Person environ'd on all sides with Hardships and Adversity, and yet sweetly and quietly reposing himself on the Divine Goodness, Promise and Power. *Job* was certainly very highly pleasing to GOD in his Prosperity: There was not a better, a more upright Man on Earth; but he never was a more illustrious Spectacle to GOD and Angels, than when strip'd naked of his Estate and Fortune, his dear Children and Domesticks, his Health and Reputation: then when on the Dunghil, and in the midst of Calamities, great and numerous enough to distract others, and drive them to their Wits end: I say, never more glorious than when in this wretched State; he justified the Divine Providence, and holding fast his Integrity, he reposed himself entirely on the Almighty.

King

King CHARLES the First when in Prison, Contempt, and Distress, especially when on the Scaffold, was a very tragical Sight to his good and loyal Subjects: But signaling there, in so eminent a manner, his Patience, Faith, Hope and Charity, he was perhaps, never more glorious in the Eyes of GOD, who sees not as Men do. He had many Kings, who match'd him in his Royal Power & Grandeur, and many that equal'd him in his Misfortunes and Adversities; but few Princes perhaps did come up to his Patience and Meekness, his Self-denial and Resignation, and the like supernatural Graces, which gave a more divine and lasting Brightness and Honour, than all the Pomp and Bravery of the World.

Thirdly, Of all Persons in the World, the Christian has the least temptation to be offended at the Adversities of good Men. For beside a vast number of dear and excellent Children of GOD, from righteous Abel down to his own Age, destitute, afflicted, tormented, or murder'd, yet had in high veneration by him; he has for a grand Example, in Patience and Suffering, the very Author and Finisher of his Faith and Religion; the same blessed Jesus whom he worships for his Master and Saviour; Who for the Joy that was set before him, endured

endured even the Cross, despising both the Shame and Pain ; in recompence whereof, he was exalted to sit down at the Right Hand of G O D.

And as this Consideration is of mighty force to support and animate such as are call'd to bear the Cross of *Christ*, from being wearied & faint in their Mind, so 'tis said to afford great Consolation to the *Royal Martyr* on the Scaffold, when the History of our Saviours Passion, in the 27th Chapter of *St. Matthew*, was read to him as the Lesson in course appointed for the Day ; for this might well suggest some such thought or meditation, as if he had heard

1 Pet. iv.
12, 13,
14.

St. Peter saying, Beloved, think it not strange concerning the fiery Trial, as tho' some strange thing happen'd unto you, but rejoyce, in as much as ye are partakers of *Christ's* Sufferings ; that when his Glory shall be revealed, ye may be also glad with exceeding Joy. If ye be reproached for the name of *Christ*, happy are ye, for the Spirit of Glory and of G O D resteth on you : On their part he is evil spoken of, but on your part he is glorified.

Besides this glorious Example, the Christian is no stranger to the eternity and glory of the Reward, wherewith G O D means to recompence the Faithful ; that he knows full well, that there's no wrong done, if it be not attain'd

attain'd in an uninterrupted course of secular Prosperity, but by patience and constancy, and a temper of Mind, ready to do or suffer any thing which GOD requires. The Land that flow'd with Milk and Honey was not thought too dear a Purchase, tho' the Way to it lay thro' the *Red-Sea*, a parch'd Wilderness, pester'd with Dragons and fiery Serpents; infested with *Edom* and *Amelek*, and spiteful Enemies on all sides. Nevertheless this Land, tho' the glory of Lands, was but a poor Figure and Shadow of that Heavenly Country and Kingdom above, which GOD has prepared for his Servants from the beginning of the World. The Blessedness above, will make more than a thousand fold amends for all ones Losses and Sufferings below.

Fourthly, The Misfortunes and Adversities of Good Men, do exceedingly strengthen the great Principle of Religion, namely, the Hope and Expectation of future Rewards in another World. GOD has laid a Foundation of Religion in our very Frame, for he has made us religious Creatures: There can be no Religion sound, or to any purpose, without the prospect of another Life: *Who ever cometh to GOD, or pretends to Religion, must believe that GOD is, and that he is a Rewarder of those that*

diligently seek him. Hereby therefore are we assured, that Rewards are defer'd to another Life, because GOD in the course of his Providence, does not distribute them here: Nay, the very best of Men, those who give the highest Marks and Testimonies of their Love and Obedience to GOD, in laying down their Lives and Crowns for Righteousness sake; since they have no Existence any longer on Earth, are in no capacity here to receive or enjoy any: Wherefore, tho' the mournful Scenes of Just Men, do stir us up to condole and *weep with them that weep*; yet do they suggest to us, Matter of the greatest moment and concern, namely, *That there is a Crown of Righteousness laid up*, wherewith to reward the Sufferings of the Faithful; and not only the Sufferings, but the good Deeds of all that live and die in the fear of GOD. And 'tis better for Mankind, that such mournful Events should sometimes happen, than that we want so fair and comfortable a Pledge and Proof of a future and blessed Immortality.

GOD does not give his Servants their Portion in this Life: This Life is but a state of Probation; and not the place, principally design'd by GOD, either for Rewards or Punishments; wherefore, 'tis no marvel, if there
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are *Just Men here, to whom it happeneth according to the Works of the Wicked: and that there are Wicked Men, to whom it happeneth according to the Work of the Righteous.* To be sure, what ever here happeneth to the Just, according to the Work of the Wicked, is to be placed in the List of the smaller Evils: and whatsoever happeneth to the Wicked, according to the Works of the Righteous, is to be counted amongst the lesser Goods. The first make no Man truly Miserable; the othe make no Man thoroughly Happy. Indeed great Goods can't be enjoy'd, and great Evils can't be suffer'd in so momentary a duration, and in a *Life that passes away as a Shadow.* Wickedness is certainly of a more provoking Nature, than only to merit and meet with the Misfortunes, which may befall the best of Men: And true Piety is of greater Price with GOD, than to find no better a Reward at his Hands, than what may befall the very worst: No, no, *This World (saith St. Iohn) passeth away, and the Lusts thereof,* 1. Jo. iii. *but he that doth the Will of GOD abideth for ever.*

Let no Man then, rise up against GOD, and censure his Government, on occasion of *This Days Tragedy*; wherein, a pious and sovereign PRINCE, in contempt of all *Laws.*

Divine

Divine and Human, was Publickly Executed by Violent and Blood-thirsty Men; who divided and shared among themselves, the Spoils of His Crown and Dignity. The consideration of this future Judicature, will stay our Thoughts from disorder, if not entirely content and satisfy them. This course of Proceedings, does somewhat resemble a Tragi-Comedy: G O D orders all with matchless Skill and Wisdom. In the First Acts, and for a little while, the Wicked prosper and swagger, and seem to have much the better of it, to outwit and run-down the Upright and Innocent: Yet have but a little patience and regard to the Last Act, and then you'll see all set right and strait, and as you your selves think and wish it should be; namely, Wrong-dealing and Wickedness meeting with the Vengeance they merit; and Righteousness crown'd with Victory and Triumph: The Wicked cast down and coming to a fearful End: and the Patience and Uprightness of the Just, bringing him Peace at the last. *The one (says the great Judge of Quick and Dead) shall go into everlasting Punishment, but the Righteous into Life eternal.*

U S E. I come, in the Last Place, to the Application.

And First, From what has been delivered, I may infer, that tho' neither Greatness nor Majesty, neither secular Wisdom nor Merits; nay, (which is more) tho' Righteousness it self, can't secure any one from Misfortunes and outward Infelicities here, yet is Righteousness the only sure and certain Foundation of all sound and lasting Happiness: 'Tis this that does indeed best warrant Men from Violence and Outrages; putting them under the defence of the Law and Magistracy; yea, under the Protection of the Most High. This lightens and lessens all outward Evils; and is the best Cordial, when all other Comforts fail us; This turns all outward Evils to the greatest Advantage, and makes *Even the Afflictions of this Life, which endure but for a moment, to work out an exceeding eternal weight of Glory.* 'Tis the *Wicked worketh a deceitful Work, but to him that soweth Righteousness, is a Reward both great and sure.* 'Tis then the Wisdom and Interest of every Man, even of the first Rank and Quality, to build his House, his Comfort and Satisfaction, his Hopes and Happiness on this Rock; and not on the Sands, the moving Sands of all Earthly Grandeur and Prosperity: And

And then tho' the Rain descends, and the Floods come, and the Winds blow and beat upon that House, it will not fall, because 'tis founded upon a Rock.

Secondly, Celebrate we the Glory of GOD's Grace, which did shine in the *Royal Martyr* of this Day, when it hapen'd to Him according to the work of the Wicked. If the remembrance of his Misfortunes and Murder, stir up in us Indignation, Regret, or Pity, let the memory of his exemplary Virtues erect and stablish us. Had he gone out of the World by a Death ordinary and natural, he might have had a fair Claim to a principal Place in the Catalogue of good Kings; but since he chose rather to part with his Life and Crown, than with his Honour and a Sound Conscience, with the Rights and Liberties of Church and People, we glory in his Courage, Constancy, and Perseverance: And we magnify the abundant Grace of GOD bestow'd on him; enabling him chearfully to tread in the Steps of his blessed Master and Saviour, to pray for his inhuman Murderers; to Suffer with the same Mind his Lord did, and to follow the Great Example of his Patience and Meekness, his Charity and Resignation. Hereby has he acquir'd to himself (we conceive) an immortal

Name.

Name here below, and an incorruptible Crown in Heaven above.

Thirdly, Let us not deal with our religious Princes, as the *Pharisees* did with their holy Prophets: *They built the Tombs of the Prophets, and garnish'd the Sepulchres of the Righteous* (as saith the Gospel). They thought perhaps, they could never say or do too much, whereby to testify and publish the love and honour they had for the Prophets that were dead, whilst they were marvelously wanting in their Respects and Observance to them who were alive: Yea, they were full of Exceptions, Murmurs and Accusations against them, tho' the Deserts of those that were alive were greater, their Undertakings more beneficial, and the Gifts and Graces of G O D did shine more brightly in them, than in those who went before them.

We pay great Honour to the Memory of that Pious Prince who died this Day. We do no more herein than what becomes us. It would look little less than Hypocrisy, if after all we were wanting in our Honour, Obedience and Duty to that Grand-Daughter of his who now sits upon his Throne, and fills it with so much Merit and Glory.

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She is a Zealous Defender, a Bountiful Benefactor, and a Bright Ornament to that Church and Religion, for which the Royal Martyr suffer'd so many Barbarous Indignities: Nor does Her Royal Zeal stop only at the present; She extends it to secure Things of such high importance, and so dear to us, to all succeeding Generations.

'Twas by His Enemies laid to the Charge of the Royal Martyr, That He invaded the Rights of His People, and meant to introduce an Arbitrary Government: On this Pretence, this weak Pretence, too many withdrew their Obedience, and took up Arms against Him. Happy, thrice Happy are we that live under so Mild and Gracious a Government, that there's not the least place or room left for any such Pretence or Colour. 'Tis Her Majesties Great Care (we see) not only to Defend and maintain inviolably, the Rights of Her own Subjects at Home, but to Vindicate and Restore the Rights and Liberties of Princes and People injured and oppress'd Abroad: She loves and promotes the Safety and Quiet, the Liberty and Happiness of Mankind: She employs Her Regal Power only to Chastise and Chase away Cruelty, Oppression, and Tyranny; and with a mighty Arm does She break in pieces the Chains and Fetters wherewith insatiate Avarice and Ambition did load and gall so many Countries and Provinces.

To conclude; Let's Humble our selves under the mighty Hand of GOD for what is past; and let us Magnify His Goodness and Mercy for what we see and enjoy at present. Let the remembrance of the past *Rebellion*, with all its hateful Train of *Evils*, the Destruction of Prince and People, the Havock made of the Church and Sound Religion, the Swarms of Dangerous and Pestilent Opinions, the Practice of Damnable Hypocrisies and Perfidiousness, &c. Let the remembrance

brance hereof serve to make us better Christians, and better Subjects. Let the very Evil Days that are past and gone, make us set a higher Rate and Price upon the *very good* Days we now do see; and let the Bondage, Sequestrations, and Ravages, under which the Land then groan'd, give us a more lively and grateful Sense and Relish of the Justice and Good Order, the Peace and Safety, the Rights and Privileges we now enjoy above any other Nation (I know of) in the whole World.

We do not only reflect with Horror on the **Murder** committed this Day by ~~Wicked Men~~, but we justly condemn all their *Crooked Ways* and *Steps* that led to it; their turning *Religion* into **Rebellion**, and *Faith* into **Faction**, prostituting the best of Things, to the worst and most execrable of Designs. Their defaming the Government by unreasonable and groundless Fears and Jealousies, and weakening it by their Selfish Factions and Divisions. Let us continue to govern ourselves by Measures and Maxims more Just and Equal, more Loyal and Christian; using our best Endeavours to promote and settle every where, Charity, Peace, and Unity, whereon depends the Safety and Beauty, the Strength and Happiness of the Realm.

And above all things, let's give all diligence to amend whatever is amiss both in our selves and others, that there be no where found any *Cursed Thing* to stir up GOD's Anger and Wrath against us.

We this Day acknowledge, that a Good *Prince* was taken away for the Sins and Provocations of His Subjects: Let this Consideration have its just Weight and Influence upon us; making us fear, lest Almighty GOD, provoked by any Ingratitude or Stubborness, any Profaneness or Immorality of ours, take to himself, too soon, that Gracious Lady who now reigns over us. Let

28 A SERMON preach'd, &c.

us truly Fear GOD and Honour the QUEEN, that
His loving Mercy and Faithfulness may still preserve
Her.

And may Her Majesty be as happy in Her Peo-
ple and Subjects as they are in Her. May Al-
mighty GOD make Her Reign durable and
lasting, as He has made it renowned and glorious.
and when She comes to lay down Her Earthly
Crown, may She in recompence of an exemplary
Piety, and of Her many Princely Benefactions to
Her Realms and People, receive a Crown of Glory
that never fades.

F I N I S